Lutheran Herald

RNS Photo

CHRIST RAISES LAZARUS

when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth . . ." St. John 11:
(From the series of wax sculptures on the life of Christ by D. Mastroianni.)

ME XXXIX MINNEAPOLIS, MINN., FEBRUARY 1, 1955 NUMBER 5

PACIFIC LUTHERAN
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DEDICATION OF SOUTH DAKOTA PARISH CHURCH

Pictured above is the new church of Calvary congregation, Lemmon, S. Dak., parish of the Rev. Erling Erickson. It was dedicated on Reformation Sunday, 1954, by Dr. L. A. Pierson, president of the South Dakota District. Among those participating in the dedication were four former pastors of the parish—E. O. Munkvold, O. A. Syverson, Truman Daniels, and Selmer M. Heen. In the evening Merritt Johnson, Northern State Teachers' College, Aberdeen, played a dedicatory concert on the pipe organ. The church (Gothic in modern adaptation) is constructed of Lannon and Fond du Lac stone, with interior treatment in Mankato stone. The building includes a fellowship hall and a parish education hall. The nave, with transepts, seats 500 worshippers.

PERSONS

Mrs. Louise Nygaard Lokensgard, whose husband, the Rev. Knute O. Lokensgard, died in 1928, passed away in Minneapolis Dec. 21, 1954.

The Rev. S. L. Tallakson is serving the Boyceville parish in Wisconsin.

The Rev. A. B. Heltne ended shortly after New Years a 10½ years ministry at Bradley, S. Dak. He is now pastor at Goodridge, Minn. On Jan. 3 the three congregations of the Bradley parish held a farewell reception for the Heltne family. At Christmas they presented their pastor with cash gifts.

Dr. Mars A. Dale, president of the ELC Canada District, was recently elected to his third one-year term as president of the Canadian Lutheran Council.

The Rev. C. M. Horneland, who since his retirement from the parish ministry in 1946 has lived in Northfield, Minn., died Jan. 8, in his 80th year. Obituary later.

James A. Ryberg, editor for three years of several publications of the National Lutheran Council, will become assistant director of public relations for the ELC, with headquarters in Minneapolis, by March 15.

James Anderson, program director of St. Olaf College radio station at Northfield, Minn., will become director of the Lutheran Broadcasting Center at ELC headquarters in Minneapolis by Feb. 1. He will have charge of ELC broadcasts over WCAL and other radio programs produced at the Center, and also act as advisor to congregational television projects.

Lloyd A. Svendsbye, a 1954 graduate of Luther Theological Seminary, St. Paul, Minn., now doing graduate study at the University of Erlangen, Germany, has accepted a call to become assistant pastor of Our Saviour's Church, Minneapolis. He will take the position in the month of September.

The Rev. L. S. Gjerde, Malta, M tana, has resigned from his parish, fective February 27. He intends travel abroad.

The Rev. Clayton C. Engan, forr ly pastor of Our Saviour's Chu Chippewa Falls, Wis., was installe pastor of the Fisher parish in Northern Minnesota District on uary 16.

Donald Eckerstrom was installed Sunday as lay assistant at Gethsem Lutheran Church in Minneapolis. Eckerstrom is a graduate of the Uni sity of Minnesota and plans to enter seminary in a few years. Pastor Gethsemane Lutheran is the Rev. S. Tweeten.

The Rev. Edward H. Hauge, merly of East Stanwood, Wash., is pastor of Hope Church at Hines, gon. Pastor of the East Stanwood ish since Jan. 1, 1955, is the **Rev. G lieb Schmitt,** former pastor of Spe Church in Eugene, Oregon.

DISTRICTS

Eastern

Beloit, Wis. The annual report Our Saviour's Church, parish of Rev. A. R. Molldrem, shows a m bership total of 2,641, a net increas 266 during the past year. Its Sun school has more than 800 pupils. I ing the past three years the mort indebtedness of the church has reduced by $50,000, amounting no less than $50,000. A new Conso organ, given in memory of Mr. Mrs. E. S. Strand, is to be placed in chapel of the Youth Building. congregation has recently purch a 4½-acre site for a new Home sion church to be established on northeast side of the city of Beloit; will be an outright gift of Our iour's to the new church. Toge with the Luther Valley parish, Saviour's will sponsor the capital vestment funds for the new con gation.

Southern Minnesota

Marshall, Minn. First English theran Church, parish of the Merland Johnson, has begun the struction of a new parish unit and

(Continued on page

LUTHERAN HERALD — O. G. Malmin, Ed
CLARICE FOSS, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News E*

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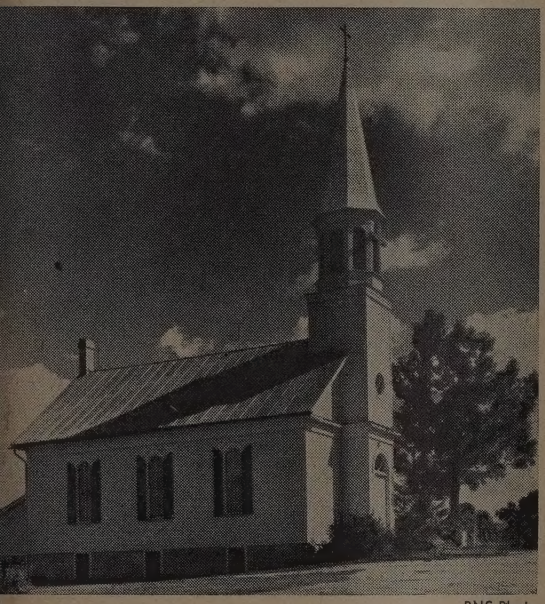
nneapolis, Minn., Feb. 1, 1955

Lutheran Herald



RNS Photo

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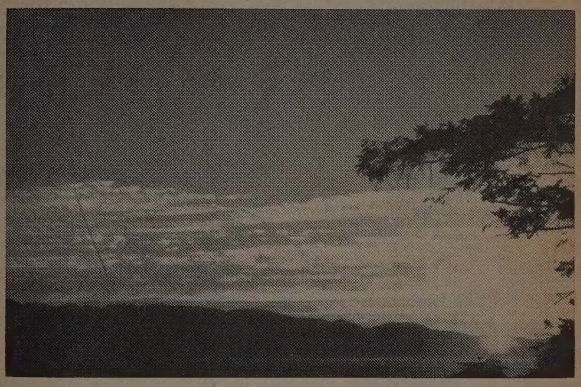

"A farmer's thoughts run deeper than average . . . while quietly gazing at a fading western sky."

Six Adventures of the Prairie Pastor

Elmo Agrimson

THE ADVENTURE OF GREAT PLAINS PEOPLE

st of us have heard of the cowboy who attended an orate party in New York City. Halfway through procession of formals, tuxedoes, salad forks, dainty s and cookies, and possibly a scantily-clad woman ring coffee, the cowhand lost his sense of direction. blustered to his gay relative, "Out where I come n, when we put on a show, *we put on a show;* en we eat, *we eat.*" An almost proud dislike of *society* lets loose a free and open expression like fresh air ing into a stuffy room. This is a noble virtue if it s not become a vulgar boast. The plain, direct and n warmly satirical language reflects the spirit of free- still lingering from the not too distant day of the as cowboys and open range. Walter Prescott Webb this was the last frontier of Western civilization ping from the effects of the Industrial Revolution. e in 1911 blew the last safety valve when the familiar d of economic and population pressure sought relief eople's settling on the last large tract of free home- d land.

On the Plains the preacher cannot coast on his "Reverend" nor on his clerical collar. He possibly has to accept the admonition of an old church father, "Let the clergy be esteemed for their piety and learning, and not for their dress." Excessive advertising and materialistic appetites have developed a mania for saddling up the human frame with expensive cloth and circus-horse manners. "Manners and clothes make the man" might be the slogan of some mutual admiration societies called *clubs*. Outdoor adventures and manual labor challenge rural inhabitants to a critique of synthetic culture.

Some may suspect that the doctrine of sin must be especially hard to preach to western rugged individualism. Without question, preachers and county agents here encounter independence in its most rough fortification. Fighting wind, blizzards, drought, poor roads, wrestling cattle and horses on the range, these naturally jell into an inner feeling of accomplishment. However, the proud Westerner must admit that deep, destructive forces lurk within his personality and about his community. Wit-

John A. Stryker Photo

"Ranchers almost worship livestock."

ness the tensions and bitterness at many courthouse land lease and sale days. Look at the quarrels and grudges that brood and hatch at school, township, and village meetings. Furthermore, solitude and waiting on very uncertain weather have made many a plainsman a fatalist instead of a man of faith. Possibly Christ's forgiveness should be aimed to tame the fierce defiance toward the neighbor. Maybe Christ's incarnation story could loosen the stern grimness of, "it was just supposed to happen."

There are fewer people in the Great Plains. Small parishes tempt pastors, church administrators, and inhabitants to succumb to an inferiority complex. The problem pops up as the prairie pastor looks at the small town where he will bring his bride and rear his children. He sees a small church building. His congregation looks like "Circle Number One" of the church where he served as interne. This may build up into a sort of Greek tragedy—a tension created as he looks back at the American goddess, *Colossal* (with her offerings of "tremendous," "huge success," "terrific," "stupendous") and then reflects on the inner call to serve the highways and byways, quietly and unsung. Pastors and small congregations become easy victims of our secular culture, with its emphasis on competition. The biggest success belongs to the person with the biggest salary, biggest church. We will not be satisfied until we control the last word and hold down a five-ulcer job. This inferiority spirit and lack of vision for fifty years has stunted rural evangelism more than the oft-cursed demons, low pastors' salaries and shacky parsonages.

There are poets on the prairie. A farmer's thoughts run deeper than average when he says while quietly gazing at a fading western sky, "Wasn't that a beautiful sunset?" What pulpit orator cannot be impressed when a man in a waist-high wheatfield exclaims, "Isn't nature wonderful?"

Ranchers almost worship livestock. Livestock sales rodeos have as much critical appraisal as a sympl concert in Minneapolis. Breaking and riding horses been an art. People from the plains want the hab seeing many miles at once. Wooded areas seem to them feel smothered—a form of claustrophobia. (T elers from the East cannot tolerate the bareness of area.) We are all somewhat provincial, unable to into the sentiments of others. All of us are conditi by environment. Einar Olstad, the painter from Badlands of North Dakota, can paint a Norwe "Kaffe-lag," and Teddy Roosevelt, the rancher, and lands Lutheran Bible Camp. He thus brings out the depth of people and scenery on the Great Plains. work challenges Great Plains citizens to see that are an adventure for themselves and others.

What a broad hint to the folks echoing the story fellowship of Cowboy Abraham, Sheepherder D Country-preacher Amos, and the Son of God sought the solitude of the hills!

YPLL DATES IN SAN FRANCISCO STAND

News reports regarding the scheduling of the Tenth niversary Commemorative Assembly of the United tions for the same time and place previously commi to the international convention of the Young Peo Luther League and the Choral Union have caused q tions as to whether the YPLL convention will be as scheduled.

The Luther League and the Choral Union will in convention as planned in San Francisco, June 2 The United Nations Assembly will also be in the but this is expected to cause only minor change YPLL programming.

So, Leaguers and pastors and Choral Union sing you may go full speed ahead on registrations and tr planning. The registration deadline is May 1; forms registering are available from the YPLL office, 422 So Fifth Street, Minneapolis 14, Minnesota.

This international convention will include more tures of special interest to post-high-school youth Luther League counselors than has been the case in past. These program additions and the fact that United Nations Assembly will be close at hand expected to bring out a large number of young adu

In each circuit, convention promoters are at w making travel arrangements for groups. If you do know who is responsible for this in your circuit, w Pastor Clarence W. Solberg, 118 West Kennilwo Villa Park, Illinois, transportation director for the Francisco Convention.

Photo by Ewing Galloway

organist plays a very important part in the Church of Norway.

Liturgy and Music in the Church of Norway

Herman A. Preus

previous articles on the Church of Norway have n rather heavily loaded with theology. The editor LUTHERAN HERALD asked for a few observations along line of the title of this article. There is, of course, ch to be said about these two phases of church life Norway, but I shall try to limit myself to the few igs that might be of interest to the readers.

Our own liturgy in The Evangelical Lutheran Church America is patterned after the sacred liturgy of the urch of Norway. In fact, it is practically identical h it, since our forefathers brought the liturgy of the urch of Norway with them when they came to this ntry and laid the foundations of our Church. It is te remarkable how little change there has been in liturgy in the Church of Norway during the last ndred years. A member of our Church going over to rway and worshipping there will notice just a few ht differences. In some churches the opening and ing prayers will be said by the pastor. In others they be said by the *klokker*. In many churches there is nt prayer in place of the opening and closing prayers he liturgy. The Epistle and the Gospel for the day always read from the altar. The sermon is practically ays preached on the Gospel for the day. The Gospel s read from pulpit and altar are, of course, of differ- series.

The American visitor will find that the whole liturgy sed every Sunday morning at "höimesse," or high s. There are no shortcuts, no omissions, no additions, trimmings. The Church of Norway is spared the rgical chaos which we face in the American Luther- churches, where the favorite indoor sport of many he clergy is improving on the liturgy from Sunday unday. As I experienced the blessing of praying with pastor in Norway every Sunday the beautiful General Prayer of the Church I knew that my bishop was right when ten years ago he rebuked me for omitting the General Prayer because I had preached too long.

The American Lutheran visitor to Norway will also be thankful that Holy Communion is celebrated every Sunday at the main service. It is a great comfort for a traveler to know that he can receive the blessed Sacrament of the Lord's Body and Blood in the Sunday worship service whenever he has the desire for it. It has become common practice in the Church of Norway for the people who do not desire the Sacrament to leave the church just before the preface to Holy Communion. The organist usually plays an interlude at that point to avoid any further disturbance by people leaving in the middle of the Communion service.

One is impressed by the dignity and reverence with which the minister in Norway says and chants the liturgy. There is no carelessness or slovenliness around the altar. There is nothing pompous or stagey. All the ministers wear the simple vestments of the church, including the chasuble for Holy Communion. The minister at the altar gives the impression that he knows he is on holy ground.

The American worshipper in Norway will usually feel that the chanting of the minister is quite good, with the accent on the words rather than on the music. He will probably be a little restless at the tempo of the chanting as well as at the responses. I think I have mentioned before that there is a tendency to drag the whole service in Norway, both in the liturgy and in the hymn singing. That brings us to the matter of music in the Church of Norway.

Music in the Church of Norway is good, in that it is simple and churchly. It is kept within the framework of a liturgical service. The Norwegian Church is a singing Church, as the Lutheran Church was meant to be, but the singing is done by the congregation. There are very few choirs, and it is very rare to have a solo or a duet or a choir break into the service with an anthem. If there were more volunteer choirs with fresh young

voices such as we have in our American churches, or in some of the churches of Germany, the hymn singing of the congregation would undoubtedly be much improved. At present the hymn singing of the Church of Norway is rather slow and uninspired. They sing a very good selection of hymns, including a goodly number of modern hymns. But, there is too little life in the hymn singing The Norwegian pastors tell me the organists play too slowly and compel the congregations to drag their hymns. An American visitor will say, "How can the hymn singing be interesting and inspiring when there are so few young people in church?"

The organist plays a very important part in the Church of Norway. He is much more of a church musician than the average organist is in an American church. His preludes and postludes are most often by Bach or another of the great church musicians. There is no offertory played by the organist because there is no offering of gifts, and the liturgical offertory prayer is not used in the Church of Norway. The average Norwegian organist has the ability to improvise a good churchly introduction to the hymns. If he does not have the ability he can always use the collection of Bach choral preludes with which every church in Norway is supplied.

The organists of the Church are taking the lead in building up church music in the Church of Norway. The growing appreciation of the importance of church music was very evident in the three-day conference on church music held in the Trondheim Cathedral last June. The best organists and choirmasters from all the Scandinavian countries were present. The greatest organ works, ancient and modern, were played on the grand organ of the cathedral. There were special liturgical and musical services. There were conferences and discussions of church music from all angles. The climax of the conference was a magnificent rendering of Bach's *Passion According to St. Matthew*. It was an unforgettable experience to hear the wondrous story of our Lord's Passion ringing through the great cathedral on the wings of the most exalted music ever written by man.

It is interesting to notice the high place given to the organ in the churches of Norway. Every church, large or small, has a pipe organ. It may be small, it may be old, but it is a good pipe organ, and it is a church organ. The churches of Norway have refused to follow the penny-pinching pragmatism of the American churches in giving up the pipe organ as the instrument of the church in worship. They have turned thumbs down on the electronic organs. Some are refusing to allow them to replace the pipe organs as the instrument of the worshipping church. The conference in Trondheim, representing the best church musicians in the Scandinavian countries, passed a resolution recommend-

(Continued on page 114)

Fortnightly Review

Fredrik A. Sch
President of the

During the Christmas holidays greetings poured in f all over the Church—more than I can begin to ackn edge. Mrs. Schiotz and I wish to express to each of our hearty thanks. And to all of our readers a ble New Year in the fellowship of His service.

*

December 6 the Committee on Polity and Organiza presented to our Union Committee the results of l days of arduous work, a first draft of a Constitution the proposed merged Church. Two days of study discussion resulted in substantial acceptance, with s revisions requested. On December 10 the document mailed to the committees of the American Luth Church, the Lutheran Free Church, and the Un Evangelical Lutheran Church. In exchange the Am can Lutheran Church committee sent out copies of t document.

December 29 and 30 the Polity and Organiza Committees of these four churches met in Chicago two days of joint study of the draft Constitutions pared by the American Lutheran Church and Evangelical Lutheran Church committees. It was vious from the moment this joint meeting was conve that the two committees submitting a draft docum did so with a considerable measure of confidence in t own work, but with sizable questions about the w of their brethren.

That set the stage for protracted discussion. It i be expected that when committees have burned n night oil preparing a Constitution for a new Chu prepared with a sober sense of responsibility to Church by which they have been commissioned, a s factory compromise on disputed issues will not be ea effected. No more than a few articles of the Constitut were covered in the two days at Chicago. That me more meetings of the Joint Committee on Polity Organization and perhaps much correspondence bet a report can be made to the Joint Union Commi meeting March 29-30.

A first evaluation of the task before the Union C mittee would suggest that since a Polity Report adopted by three of the negotiating Churches, prog in preparation of the Constitution and Articles of Un should be rapid. But the joint meeting revealed t there are varying points of view concerning the man in which the Polity Report should guide the preparat of the remaining documents. The Chicago discussi actually became a search for a common point of vi In the process of doing this there was much frank spe ing and some moments of tension. In one of th

(Continued on page

he Niche
nd
ne Call

W. C. Schnackenberg
Pacific Lutheran College

Etching by Harmon

first weeks of the New Year are traditionally a time to xamine, re-evaluate, re-think, re-new, re-dedicate. Sobering ctions, after the last echoes of "Auld Lang Syne" have faded are likely to modulate the buoyant cadences into slowed and et tones. For some there comes a distinct and haunting minor ; for others, a vile cacophony reels in the brain. Not without ason, of course. There is plenty of hate and jealousy in the ld, and sorrow and fighting, and perplexity and fear. Then, e are those solemn resolutions. Some resolve not to make , but even the most jaded and callous must admit that the ight passes through about this time of year. Where the ight lingers, it is often accompanied by an inner awareness nothing will become of it, if the cart is before the horse, n a treadmill.

the questions knife deeper, inching finally down to the blem of purpose. Is there a purpose in life? Is there really truly a purpose for *me?* Why am I in my present calling? ere and to what extent have I failed? What is the meaning ny work, my talents, my striving? And my goals? Or do I ially name goals to myself? If I have them, do they need e reviewed, or rediscovered, clarified or better established?

rchings like these may be brought into focus by making a rast between the near security of the niche and the sense nission easily recognized in the call. They are as far apart he poles. They come to mind just now because only the r day, someone asked, "Well, my friend, have you found r niche in life?"

et me confess—it was a shock. It should not have been, for were only passing on the walk and such rhetorical greetings supposed to be passed off. But this particular confrontation put with the expression of a St. Bernard, so it was serious. answer was not much more than a momentary, blank stare, w grunts, and then something like, "I guess so, and how it with you?" The real answer would have taken too , and besides it was "Yes" and "No," and "What niche?" besides you cannot very well tell that to people. They give a funny look, wishing they had never brought up the ter in the first place.

ill it vexed me. Questions like that are so often asked in

such a way, or set in such a framework that the wrong answer seems to be the only choice. It struck me that I had so far not paid ten minutes work of attention to the problem of whether I had found my niche, but to say so then would have been rude.

Once home, the dictionary said: "NICHE—A place carved out in a wall, especially one for a bust," etc. I chuckled a little as to whether I were a "bust," but that over with, I wondered about the rather startling business of becoming a thing which occupies a "place carved out in a wall." This niche, I mused, was probably some distance above the scene, surely undisturbed and neat, out of reach of course, and just barely the right size. The bust in it was not able to see, hear, feel, think, say, or do anything at all. Surely, that security would appeal to the person looking back on 1954. Anyway, the point was that there loomed a fruitless and dismal prospect in life, or an unworthy one.

The trouble is, finding a niche would be simple. That is, almost anyone could find a niche if he looked hard enough for it. What then? Chances are his purpose in life would be geared to the lowest common denominator, probably not much above the "stay out of jail" level. He would probably live pretty much for himself or his toys. He would try to set up a pattern of convenient routine which could be "managed," and he would find himself heading up his "private preserve." He would unconsciously drift into more and more talk about his rights—and the obligations of other people. Then too, he would discover that it is safer and better to pay no attention to new ideas (except those mechanical, which will be of keen interest) but rather fight them off. No use getting all foxed up and confused. No use trying to deal with the unfamiliar. Besides, it might interfere with being "good."

In general, he is apt to become very much like the bust in the niche. He will not dare to risk great things, because he will be afraid of losing his niche. He will remember that it is better to be safe than sorry. He will recall such eloquent phrases as, "You can't beat City Hall!" "Keep your nose clean!" "Let sleeping dogs lie!" and other such careful admonitions. The idea, of course, is to play the "game," conform to the crowd—and, above all, *protect* that niche!

Let the foolish stick their necks out. Who wants to have a mission anyway? Or volunteer? Or create something? Or go on a crusade? Or be a reformer? Such pathetic folk were all right for the first century or the 16th. But in the present time? Not very smart. Not that he would applaud with vigor and enthusiasm our heroes of those tumultuous days. They are far eno removed to be safe and respectable. But answer a today? What about accident insurance? Am I cover What about my pension? Is there any risk involv How do I know it will pan out? Has anybody don before? After all, a fellow has to eat, you know!

Strange, isn't it, how many voices conspire to us into a niche in these wild, warring decades of o Perhaps the times have made it so. The Hindu, knows caste, must struggle for a niche in the reincarnation. The Fascist, sensitive to race and ra wants to be found in the proper place of the total ture. The Taoist has it all wrapped up, black and wh in fate. With clenched teeth, the Communist who m live to eat, toes the hardest mark of them all. Even Capitalist, who must never fail to show a profit, is times sorely affected. What about the laborer, the ph cian, the shopkeeper, the candlestick maker—must t all be reduced to cogs, links, parrots, automatons, identified units?

Most pertinent to us, of course, is what purpose s we have—those of us who bear the name of Christi Can we be satisfied with searching for a niche, and be on the right track?

No, the Call is different. To enliven one's work with sense of mission which makes it a real Call is to be to live. Where does it lead? It reaches out! How l will it take? It presses on! The peculiar thing about Christian is that he has answered the Call. He kn that he does not live to eat, but that he is motiva by a purpose which cannot count the cost. He kn that he is not a cog, nor a dog, but the matchless c tion of his heavenly Father. He remembers that the of Man "had not where to lay his head." He sin "Should they in the strife, Take kindred, goods and l We freely let them go, They profit not the foe." reminds himself that Jesus said, "Follow me!"

This year, 1955, could be the year when each of turns up with an entirely new look at ourselves, at worn world about us, at God, at the needs of our fell men. It could be the year when we discover that can no longer content our spirits with seeking a ni in life. Will we be able to say instead, with God's h "This year, I am really going to try to make a c tribution to life, in the place where I am, that will a glory to God!"

The difference between the Niche and the Call is difference between poverty and riches in every w "Come and see."

The Mobilization Dinner at St. Mark's Lutheran Church at Chula Vista, California

/ho, Then, Is a Neighbor?

Erling R. Jacobson
Pastor, St. Mark's Lutheran Church
Chula Vista, California

s is the account of the Mobilization Dinner of St. k's Lutheran Church, Chula Vista, California. As e of you know, the Mobilization Dinner is one of a s of events scheduled in connection with the begin- gs of a Home Mission congregation in our Church. name describes the nature of the meeting—it is a ilizing of our forces, the latent power and po- al of our fellowship.

ne story of our Mobilization Dinner calls to mind familiar Bible story of the Good Samaritan, although are some features which are not analogous. There for example, no pummelled, bleeding, robbed and dead body. There was no priest or Levite passing n the other side. But there was someone needing thing done for him—St. Mark's congregation in this nce. And there was a Good Samaritan; and we d him in an un-looked-for area.

Mark's had met up with neighborliness before in ive-months' history. As is true of every Home Mis- congregation, some more, some less, St. Mark's had the beneficiary of kindness, love, and favor from y directions—the Church which mothered her, sis- ngregations, and numberless individuals, blessing ith their prayers and loving interest. We have noted nd are immeasurably grateful. But, this neighbor- s came from a quarter we hadn't anticipated.

e Mobilization Dinner is often served by a sister regation nearby. This was not feasible in our case. nsultation with the Rev. T. Arnold Thompsen, ssistant director of the Board of Home Missions, it was decided to approach one of the churches in the community to put on the dinner. I called the Rev. A. Ray Petty, pastor of the Community Congregational Church of Chula Vista, and asked whether one of the women's organizations of his church could and/or would serve the dinner at a price of from $1.25 to $1.50 per plate. In substance his immediate answer was: "We will do it. If none of the organizations can, I will personally undertake it and at $1.00 per plate, and it will be the best dinner we are able to serve. I am interested in St. Mark's and in you. Count on us!"

They served the dinner Friday night, November 19, 1954, in their spacious Fellowship Hall. The people of the Congregational Church had responded in a manner that gladdened the heart of their pastor and, it goes without saying, the hearts of the 103 communicant members of St. Mark's congregation who had assembled for the inspiration of the Mobilization meeting. Painstaking efforts had been put forth to make for an esthetically satisfying setting, with flowers, tapers, decorations, and a large sign, "Good Luck." The dinner was bounteous and delightful, served by a large staff of people who went out of their way to make known the goodwill and interest their pastor and people hold for St. Mark's Lutheran Church. It was a memorable evening—the spirit of those who served, the fellowship of the adult members of the congregation breaking bread together as a congregation for the first time, and the message of the Rev. T. Arnold Thompsen who was with us for the occasion.

(Continued on page 114)

"He Who Increaseth Possessions..."

A reader recently wrote the editor a plaintive letter asking whether something could not be done to call a halt to all the building of churches and parish houses which is going on throughout The Evangelical Lutheran Church. Have we forgotten, she wanted to know, that God does not dwell in temples made with hands? It happened that the day which brought the good lady's letter also brought no less than four visitors to the office who talked about building projects either going on in their home parishes or projected for the immediate future.

If our correspondent has become fully convinced that building churches and parish houses is, by and large, more bad than good, we can well understand her consternation. Never in the history of our Church has there been anything like it. We have long wanted to run a "round-up story" on such construction in the ELC since 1945. However, each time we are tempted to have a try at it, we give up in despair. All we know is that news items concerning purchase of sites, letting of contracts, breaking ground, laying cornerstones, and dedicating completed buildings come to our news editor in an unending stream. A dedication story which in, say, 1940 would have rated a full-page cover picture plus additional pictures and a flowery write-up on the inside cover, in 1955 is lucky if it gets a two-column picture and a six-line caption. After all, we can't change the name of the church paper from LUTHERAN HERALD to "The Evangelical Lutheran Church Builds."

Nor is this building boom confined to our little half-acre in the Kingdom. We recently read a brochure entitled *The Rising Tide of Philanthropy* which gives the best summary we have seen of what is going on. Here are the pertinent figures: In 1954, construction for religious purposes in the United States topped $500,000,000. Compare that with the almost exactly $50,000,000 which was spent for the same purposes in 1939. To be sure, "all religious purposes" covers more than buildings at the parish level. Nevertheless, the amount of building going on in our parishes can only be described by the word "fantastic." Year after year, we think that the saturation point has been reached, only to learn that the building programs continue on.

It was Solomon who said, "He who increaseth possessions increaseth sorrows." Quite obviously, he was referring to the individual and was warning against the tyranny of *things*. It occurs to one that it might be possible to paraphrase Solomon and say, "The congregation that increases its worldly possessions increases its responsibilities." There are some "do's" and "don'ts" connected with this matter of parish building which must no forgotten.

The first "don't" has to do with unnecessary or considered building. We have seen some church bu ings and parish units which just should not have b erected. One was a church which was nothing more t a monument to the unwillingness of a congregatio unite with another one two blocks away. Another a parish unit which provided an elegant meeting p for we don't quite know what, and very little else

It is the sheer demands of the Kingdom which r dictate our building programs. If there is no re answer to the question, "Why?" it will be better to build.

The other side of that coin is that, if it is foolis build unnecessarily or to no apparent good purpos is nothing less than sin to refuse to build when buil is needed. If the mission of the congregation dem additional equipment, the congregation must indee very sure of its ground before it says, "We cannot bu One of the parish papers which comes to our desk cently printed two pictures of Sunday school conges One was a scene as the pupils were leaving the build A four-year-old stood a splendid chance of being ser ly trampled in that milling mob. It happens that congregation has recently built a church, the first u a parish house, and a parsonage. It still carries a bu of debt. Yet we shall be much surprised if the next of the parish paper does not announce plans for a tional building—not as a luxury, simply to me responsibility.

The angle of stewardship of giving is involve every building project. It is poor stewardship to build; it is still poorer stewardship to under-build o to build at all because of fear of the cost. As a m of fact, it seems to us that, within sensible reason financing of a needed building program these days c no great obstacle. People have good incomes, by large. The stewardship training of the past few is bearing fruit.

What concerns us more is that the level of g shall be maintained after a building program has completed and the costs met. If the real joy of ac plishment which accompanies a successful building ect can be transferred to the Christian efforts whic not involve brick and stone, then something precious will have been added to our Church life

Let no congregation fear to build when it is neces But let it be in realization that a building is mer tool, an accessory to the work of the Kingdom.

IALS

New Seminary President

e inauguration of Dr. Alvin N. Rogness into the esidency of Luther Theological Seminary, St. Paul, ovided another of those spiritual mountain tops which ark the "skyline" of The Evangelical Lutheran Church. e event took place Friday, January 14, at the Uni- rsity Lutheran Church of Hope in Minneapolis. The sembly filled the large church to the point of dis- mfort. Hundreds of pastors were present, something hich was made possible by having the inauguration the climax of the traditional Mid-Winter Convoca- n of the Seminary.

The pastor of Hope, the Rev. Arndt Halvorson, was urgist for the full order of service as it is carried out most of our congregations. Special music was by the minary Chorus which interrupted its annual winter ir in order to be present. Dr. T. F. Gullixson, past esident of the Seminary, delivered the Charge to his ccessor. Dr. Fredrik A. Schiotz, president of the urch, performed the rite of inauguration. Dr. Rogness livered the inaugural address. (By the way, we have anged to reprint Dr. Gullixson's address in full and r. Rogness' in part.)

Now, all that is news, not editorial. It is accorded ace on these pages, first, because it is important—one the most important ELC news stories of the year; condly, because we have a few comments to make, casioned by this change in leadership at the Seminary.

r. M. O. Bøckman was the first president of Luther eological Seminary, an institution which came into ing when our Church was formed in 1917. The task the president of our theological school at that time as largely one of *uniting*. His faculty consisted of the culties of the three theological seminaries of pre- ion days. These were strongminded, able men, each them a leader in the body from which he came. ey did not know each other well and possibly did t understand each other always. Upon the president l the task of molding them into one strong faculty. generation of our Church testifies to his success.

At another level, Dr. Bøckman was the uniter also of s student body. It is not an exaggeration to say that e merger of 1917 became a union in the true sense of e word in the classrooms, corridors, and dormitory oms of Luther Theological Seminary.

Next came the presidency of Dr. T. F. Gullixson. His ministration dealt with problems which were admit- lly no more basic than the earlier ones; but they were suredly more complicated. It is not easy to find a single word to describe those years. *Integration* is the best we have been able to come up with. Perhaps *identification* would be almost as accurate. What we have in mind is that these were years when the Church became completely identified with American life; when the students came from backgrounds completely American; when the growing faculty had a more intimate knowledge than earlier teachers of the streams of American and world theological movements.

Included in those years are our worst depression and our worst drought. Included are the years of the second World War. Included is the tremendous growth in student body which resulted in classes, not of 35 or 50, but more likely of 90 or 100 men. Included is the rapid growth of the Church, enlarged Home and Foreign Mission programs, numerous realignments—all calling for well-trained men. And Luther Theological Seminary has supplied them.

It would be largely a waste of effort to attempt a prediction of how a later day will characterize the administration of the Seminary under the presidency of Dr. Rogness. However, of some things we may be reasonably certain. It is going to be a period of time fully as complex as have been the two earlier administrations, one calling for a quality of churchmanship second to none.

The most imminent fact is that of the impending merger. Suppose that it takes another three years before it is effected. The attitude of the last several hundred pastors ordained into the ELC before merger toward the merger will be largely determined by what transpires during their years at the Seminary. In the same manner, the attitude of the theological professors will be to a degree determined by the attitude of the head. As to theological education in the new Church, what transpires as to relations between Luther Seminary and the theological schools of the other negotiating bodies will largely determine what the theological atmosphere of the New Church will be.

In the realm of theology, the new administration will be faced in a constantly sharpening sense with the problem of maintaining the lines of complete orthodoxy, of fidelity to the Confessions, and at the same time of being open to the manifold facets of theological thinking throughout the world. In the practical realm, the faculty will constantly face the problem of preparing men for a ministry which becomes daily more demanding.

God has been good to The Evangelical Lutheran Church in always providing the man needed at the particular time and place. In this He has been especially good to us in supplying the men who have headed our Seminaries. No one who knows Dr. Rogness will doubt that God's goodness extends to leading our Church to call him to the presidency of Luther Theological Seminary "for such a time as this."

Report on Japan

SHIMADA—Shimada has been known as one of the more conservative cities on our mission field. This reflects itself in the following report: "This year I have had a new feeling about the work in our city. At the end of 1953 I felt a little disappointed—things were moving so slowly, but this year things seem to have begun to 'roll' a little. This is not to say that I am satisfied with the results; we must never become satisfied with our work until this land is completely won for Jesus. But, I have sensed that the witness has begun to reach out to some of the people of our city. I fear that there are still some who think that when I get off the train in coming back to Shimada that I am some foreigner that has just arrived in Shimada for his first visit. I believe there are still people who have no idea that there are American missionaries living in their city. However, this year we have decreased the number of such people. More especially should we thank God that there are more people who know something about Jesus. We felt that the witness has begun to 'stick' a little this year.

"On July 25 four people were baptized and one person was confirmed. The four people that were baptized were from one family—father, mother and two little boys. Last year their second son was baptized. He was the first one baptized in our church. The night before their baptism we went to their house and were with them as they burned their butsudan and made a complete break with Buddhism. We thank and praise God very much for the witness of this wonderful family that seems to be a closely knit family—and now is becoming a closely knit family for Jesus Christ. We know that it is so necessary and wonderful to get a family, but we are especially happy because in Tashiros we have gotten a very zealous family. One other young man was also baptized this year. He is now attending the Bible School in Shizuoka.

HAMAMATSU—Hamamatsu area was one of the first places that we started work outside of Tokyo. The past year has been marked by two special developments. They have begun to reach out into the rural area and villages about the city and there has been a growing number of Christians becoming active in the work of evangelism.

About the work in one of the outlying areas, Sato Cho, Miss Gulick writes that they started with the backing of a local group that was responsible for mak all arrangements for meeting place, rentals, and gen publicity. The attendance in this small village has va between 150 and 200.

About the work in general, Rev. Leroy A. Johns writes: "Through the witness of a few of the Christi

Ground broken for a new chapel at Numazu

interest in instruction began to pick up this spring a has been growing since. Therefore, we now average 18 at the Sunday class and five or six at the Thurs class. Most of these are very regular in attending instr tion, so it would indicate there is room for optimi that in the future there will be a rather sizeable gro baptized.

"Because of many faithfully studying the Word, t year has shown our greatest baptized membership crease to date. Eleven will have been baptized by Chr mas. One of these has transferred to the church Osaka, but we are happy for the net gain of 10 this y

"A growing sense of responsibility before God the evangelism of their people has characterized t group this year. Among some of the young men th is a searching for God's will and a wondering if th should enter the ministry. We believe God may gui some of them to the Bible School and Seminary."

HAMANA LAGOON—This is a rural area wh Rev. Ingulsrud is reaching out to many villages. T general work is covered briefly in the following rep by him. "We have held meetings for a full year now Chibatta, Mikkabi and Tsuzuki, and since March Washizu. They are held in Chibatta Friday nig Washizu Saturday afternoon with a Bible class a evangelistic meeting in the evening. In Mikkagi Sunday morning we hold a Bible class and service, a in Tsuzuki on Sunday afternoon we have a Bible cla

ruction class and in the evening an evangelistic serv-
Besides these regular meetings we have held two
dnesday night services in Tadaki Village and one in
isawa Village."

is in this area where the new mobile Gospel unit
vided by the Luther League organization of our
rch has been placed. Reports have not yet been
ived as to the effectiveness of this type of outreach
ng the people.

OYOHASHI—Rev. Richard Nelson is in the new
of Toyohashi. Services have been conducted
ughout the year but the Nelsons were able to reside
e only during the last part of the year as property
hard to secure. The usual program of Sunday serv-
and Sunday school have been conducted. Twenty-
t have been received into the church through bap-
and 23 more have indicated a desire to become
istians. Some work has also been begun in the rural
, reported as follows by Mr. Nelson:
n April and May an extensive survey was made of
Toyohashi rural area. As a result, two meetings have
held at the home of a fusuma-maker in Atsumi
. Have held two meetings in Kozakai, a village near
ohashi. These openings came through Lutheran
ir contacts. Visual aids have been profitably used
hese meetings. Once we are settled in Toyohashi
an begin a regular meeting."

KAZAKI—This is the city where Rev. John Homer-
the superintendent of our mission, resides. It is
known for its industry of making idols. The work
is comparatively new. There is a total of ten or
ve baptized and confirmed members. It is a con-
tive city and the average attendance on a Sunday
out 50. Several have recently expressed their desire
aptism. One of the interesting aspects of the report
ev. Homerstad is his mention of stewardship which
ates that our missionaries are attempting to instill
pirit of stewardship in the hearts of the young
rts as soon as they are brought together in a
al Christian assembly.
e amount of the offering continues to be about
me as last year. The average monthly offering is
yen. The local believers keep the books and pay
al expenses. This may not be possible if the build-
ere old but since few repairs are necessary, they
le to carry the load. A special offering of 4,539
as received to aid the victims of the Toya Maru
r. A Christmas offering will be given to local
."

RIYA—This is the other area definitely mentioned
al." Work was begun here during the year. About
nd Sunday services. Our missionaries were unable

The Word is preached from many pulpits on our mission field.

to secure land for a residence so are temporarily living in a prefabricated house. It is in this house that all the meetings are held and the missionary, Rev. Paul Arnold, marvels at the stability of the group in coming to such quarters and the high percentage of those requesting baptism.

NAGOYA—one of our early mission centers, reports that the past has been a year of extension of their efforts and addition in strength. One of the experiences of expansion work gives insight into this general development.

"An offering was taken at the Nagoya Air Force Chapel last summer for use in the Nagoya district. The offering was $200, and a tent (18x36) was purchased and equipped with a little aid from missionaries' gifts. The tent has been used at three places—Handa, Kariya, and Narumi.

"Cords have been lengthened in the district to a suburb city of Narumi (population 25,000). We tried for several months to find a meeting place, and finally after we received the tent we used that for evangelistic meetings. Children's services were conducted by the Grace Lutheran SS teachers. Members of this church helped every evening during our one week of tent meetings. Some evenings there were 12 people from Grace Church to assist. An average of about 40 adults came to the meetings, and the names of 30 interested persons were received. Since the tent meetings (October 12-17), weekly services and SS have been conducted in Narumi. The attendance has increased each time even though the meeting-place is very poor."

HANDA—Handa is a work that has been carried on about two years and is still in the beginning stages of

reaching out into new areas as they solidify the small nucleus in the city of Handa. The area reached by this mission center is one entire peninsula and taxes a missionary's strength and faith. A regular program of preaching and Bible study is conducted as reported by Rev. Oliver Bergh.

BIBLE SCHOOL—This was begun April 20, 1954 in newly erected buildings with an enrollment of 12 full-time students. Full cooperation has been received from Japanese Lutheran pastors in assisting to carry the teaching load. A full course has been conducted with Rev. Philip Hyland and Miss Anna Marie Mitchell in charge of the school. This school has also become the point of reaching out to another new area in the city of Shizuoka with a witness of Christ. They have had an average attendance of about 35 adults and 25 children. Rev. Hyland has also been serving as civilian auxiliary chaplain for the air force base at Omaezaki, travelling out to the base two Sundays a month.

The above reports are just samples of a few of the activities of our missionaries in Japan. Besides the regular local programs, we cooperate with other missions in production of Christian literature and the broadcasting of the message from various radio stations. We are also cooperating with other Lutheran missions in a Theological Seminary. Efforts are now being made to plan for the establishment of one United Lutheran Church in Japan.

Who, Then, Is a Neighbor?

(Continued from page 109)

Four days later I received a letter from the Rev. Mr. Petty who expressed again the pleasure he and his people had received from serving the dinner for us, and in thus evidencing their good wishes for our future. Then came the pay-off! He enclosed in his letter a check for $35.69 from his church which represented the "profit" from the dinner. This, he went on to state, he and his church wanted us to use in our Building Fund.

Well, that is the story. It is heart-warming, isn't it? That is the beauty of this Home Mission Work. One meets up with so much neighborliness, and in the most unlooked-for places.

Liturgy and Music

(Continued from page 106)

ing that no electronic organs be permitted in the churches of Norway.

Another evidence of the revival of church music in Norway appeared at the annual music festival in Bergen last June. The Lord's Day broke into the midst of the festival and the churches were given the opportu to gather the crowds to their services of worship song. The high point of the music festival for m Christian people was a service of sacred music in of the oldest churches in Bergen. It was announce a program of church music, and the program too all the way from the Bach choral to a Requiem M by Vaughn Williams. American summer traveler Norway are learning that all they have to do to r their American friends is to go to the Bergen m festival. For two weeks the streets of Bergen look al like the streets of Minneapolis, if one only looks at people.

Speaking of church music, an American travelin Norway misses the wonderful choirs of our church leges which are spreading the Gospel in the finest sa music all over America. On the other side it mus said that the Norwegian Church has remained fai to the Lutheran tradition, that the basic music i church service is the singing of the congregation.

Fortnightly Review

(Continued from page 106)

moments Dr. Henry Schuh, president of the Ame Lutheran Church, leaned over and whispered in my "One of the reasons I think that this merger is of is that we can speak in such utter frankness to another without barriers being raised in our rela ships." And at another crucial moment in the di sions, Dr. Schuh announced, "No matter what is we are in these merger negotiations to stay." The added with a humorous twinkle in his eye, "The way in which you can rid yourselves of us is by t ing us out."

We continue the work that lies before us in the fidence that honest conversation is truthful convers and that the Spirit of truth will lead us to where n will meet in the preparation of a constitution and a of union.

I Cannot Say Wherefore or Wh

I cannot say wherefore or why
That One has loved me so
That He came down from Heaven's Thro
To die, but this I know
The Prince of Life has opened wide
Eternity's jeweled door,
And He will greet His dear ones there
Upon the Homeland shore!

THELMA ALLINDER

he Life You Live

Harold B. Kildahl

SEPTUAGESIMA SUNDAY
February 6, 1955
Matthew 25:14-30

e other day I picked up this little item which I now ss on to you. "Man is the being which occupies the top p in the visible creation, which even claims to be image of God, about which, however, God surely not feel very flattered." A rather sharp sting goes th those words, but underneath the sting there is a n of truth. It comes out most clearly when you reflect the efforts of our Lord Jesus Christ and the direction s efforts took as He went about His earthly mission. s direction was always up—always it was His in- tion to lift men up, to get men up a little higher into rare and pure atmosphere of a wholesome and con- ent relationship to God.

The parables, and this one too, that is set before you s day, have the thrust of power intended to lift men It tells you that those men who used their talents and into productive use the gifts of God were com- mented and given greater responsibilities. That's the y it is in life, for life is basically the talent that God vides. Life is a gift from God. It is priceless. He ne can give it. He alone can create it. He alone can use it and inspire it. He alone can use it wisely and ll for the purposes of divinity. He alone can motivate or good, for love and kindliness. He alone can win hold it, save it, and extend it on through the unseen ches of eternity. Life is a gift of God—truly it is His. t the question raised in the text is this: "What are doing with it—the life you live?"

You noticed of course that the fellow who went to in the earth was ultimately "shut out" and cut off. had received the gift of life too, but he had laid it le and had tried by putting it away to save it. He s wrong. Like so many others who fail to make the st of God's gift, he lost the gift and fell into utter repute and shame.

o it is with all of us. Ask yourself, for instance this ple question: "How much time did you devote to paring yourself to meet the public this day?" Then n and ask yourself this simple question: "How much e did you devote to preparing yourself to meet your d this day?" It's amazing, isn't it? The things we do h the gift of God—with the life we live.

am reminded of the old dark-skinned Christian in ica of whom it was said, "Every time he faced a problem or responsibility he would say to him- 'Remember that you are a baptized person.'" It uld be good for you to do that, too. It would be d to remind yourself of that fact in the life you live. en.

Ministry of Music

Oscar R. Overby

The home church, with its moving festival moments that have built up a reserve of sacred memories through the years, the regular Sunday morning worship services, the friendships and fellowship that make the place a spiritual home—the home church, though built by human hands, is more than lumber and stone; it is the house of God. The blueprints may change through the ages, as human insights catch new visions of the heavenly King and His nature, and new symbols evolve to better reflect His passion and glory. But in all cases the church should be a "special" building, with an atmosphere of reverence and beauty.

When the bell calls to worship, everything should remind us to enter respectfully, keep silence before the Lord, and let the building with its appointments help us to find communion with the unseen world. Every detail of arrangement and procedure features significantly in making the place suitable for worship. So much depends on these outer things. Hearts and minds have to be focused. They are like the piano which needs tools and manual labor, and a sensitive ear, to tune it before its strings can pick up and amplify the frequencies of beautiful music.

More attention to the ways in which our services are conducted would help considerably to remove the drabness and lack of inspiration that often nullify our church going. Does the room contribute? Are the characters who perform "in the picture"? Are the procedures rehearsed, smooth and organized? Is the pastor versed in the art of program building? Is the music appropriate, beautifully rendered?

Someone said not long ago that the music in church must be "unusual." Yes, the whole experience of church attendance must excel in the "unusual," it would seem. Quality and genuineness are essential factors. The house of God deserves the best of everything we can produce. An ugly structure with cheap furniture and inartistic decoration, poorly kept, can hardly deserve the name church. When the order of service is ragged and trite the bad impression is further augmented. There is nothing there to help lift the soul above the drab everydayishness of life. The place does not symbolize the beauty of holiness. Since man so easily falls into ruts, the unusual is necessary to keep him attuned to the wonders around him. Modulations into different keys are to be sought. Music has a very special part to play in making the church a house of God, a place where worship can be an inspiring experience, and from which a person comes out with a new look on life.

Meditations for the Family Altar

J. R. Heste

TOWARD SEXAGESIMA SUNDAY

The Epistle: 2 Timothy 3:14—4:5 **The Gospel: Matthew 9:36—1**

Monday, February 7
STRANGE DOINGS
Read Acts 16:24-34

But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.

While they were listening some of them must have thought the whole thing was rather odd. Christians find the strangest times to pray and sing! When it would be more natural to fret and stew, they find a better way out. They can sing and pray, even at midnight.

The old saying, "Truth is stranger than fiction," certainly applies here. The whole Christian story is freighted with strange doings. God's children don't run away, they take refuge. When a seeker asks the way of salvation they give a strange answer—"Believe on the Lord Jesus." They believe in baptism and its powerful workings. They rejoice in something they cannot see, but know in their hearts. Strange doings, all of it, but something going on even to this day, and reaching people like you and me.

Thank you, O Jesus, for giving us faith to believe in Thee. Amen.

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Tuesday, February 8
YOUR ANSWER
Read Matthew 16:13-20

"But who do you say that I am?"

This is the important question, and it asks an answer to the most important thing in life. It does not ask, what does your community have to say about it, or your Church, or what is the opinion of your family. Important as these are, it asks what *you* have to say about it.

This is what matters. The story is told about a man who gave lectures on how to run a farm. He spoke with authority, people thought, until someone found out that he had never spent a day working on a farm. All his "know-how" and "authority" were second-hand. He was going on what others had to say, not on what he could say for himself.

Running a farm may be all right from second-hand, but our *personal* relationship to God is ever important. Here we must know for ourselves and answer for ourselves. Nothing else will do.

And we can know! The Father in heaven will reveal Himself to any person who seeks Him. He can lead to the answer: *"I* know!"

✠ ✠ ✠

Wednesday, February 9
GOLIATH AND GOD
Read I Samuel 17:42-51

"You come to me with a sword with a spear and with a javelin; bu come to you in the name of the Lord hosts. . . ."

Goliath was heavily armed, like he ways is, and besides that he was David should have run off realizing he didn't stand a chance against h But, he didn't run off because he k that it was Goliath that didn't stan chance. Goliath came with a sword spear and a javelin; David came in Name of the Lord. Victory was on side of God.

Here is a precious truth that we w to hold onto. All of us have a "Goli laughing at us. This is true whether are seven, seventeen, or seventy. It take the form of a habit, a sin, a per who annoys us. It may bother us n and day. It may grow to be a great pr lem which we think cannot be overco Let us take that problem to the Lord. cannot meet swords with swords spears with spears, but we can meet t in the Name and power of the L When we do this God wins.

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Thursday, February 10
LIKENESS
Read 2 Corinthians 3:12-18

And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another.

Sitting one day at the far end of a railroad car was a man whom everyone on board knew was an old pastor. Nobody asked him, "Are you a pastor?"—they knew it simply by seeing him. It showed. He bore a likeness to his Savior. Twenty years ago, or thirty, when people looked at him, it is likely they saw the same thing, but it was not so pronounced. There were other things there yet to be erased.

Paul says that we grow in "likeness" to the Savior when we are His followers. This likeness, which changes from one degree of glory to another, goes on and on through all of a faithful life. But, the change is not in the face alone; it is also in the heart, the mind, the hands and the feet. All of the change is there because of the calm, the peace and the assurance that belong to the life of a Christian. One day, when we go home, the change is complete.

Friday, February 11
PRIVILEGED
Read Matthew 17:1-9

And after six days Jesus took with him Peter and James and John his brother, and led them up a high mountain apart.

Perhaps there is no way of explaining why Jesus chose these three for this experience, rather than another three. Nor can we tell why He did not take all of The Twelve. It may be that these three were ready above the others. At any rate, theirs was a blessed experience.

Today, there are some who have more knowledge about God, and have deeper insights than others. Some have more Christian experience, richer backgrounds. Why is that so? Are they privileged above others? Does God "hand pick" some and leave others out? To this we can answer that the same chance to know God and to exercise faith is free to everyone. No one, once he has been led to want God, is turned away. Wherever the Word is found men have a chance to learn of God.

Are we making use of our chance? We have the Word. Let us read it, hear it, and live it!

Saturday, February 12
WITHOUT THE WORD
Read Amos 8:11-12

" . . . I will send a famine on land; not a famine of bread, nor a th for water, but of hearing the words the Lord."

They were taking the Word of Lord lightly in the Land of Israel, so decided to take it way and let them for themselves how it would be. Thro the prophet, Amos, God said, "They s wander from sea to sea, and from n to east; they shall run to and fro, to the word of the Lord, but they shall find it." They would find out that lacked something highly important.

How would it be with us if we without the Word? Would we k God? Would we know what to do a things that trouble us? Would we k what to live for, or how to treat neighbor?

Many people who have lived part their lives without using the Bible now depend upon it are in position say what a difference there is in the kinds of existence. One is blessed fo is the life of company with God.

Schools and Colleges

Edited by the Division of Higher Education

STOR FOSS TO BE UMNI DIRECTOR

e Rev. Virgil T. Foss, 45, pastor at vary Lutheran Church in Grand ks, N. Dak., will become director lumni relations at St. Olaf College Northfield on March 1, according to

ge president Dr. C. M. Granskou, announced the establishment of new post at the college.

stor Foss, a native of Canton, S. , was graduated from St. Olaf in and was ordained as a Lutheran r in 1934 after completing his sterial studies at Luther Theolog- Seminary in St. Paul.

has served congregations at Har- n and Scobey, Mont., and at Ken- Minn., moving to Grand Forks in While at Kenyon he served as or of Lutheran World Action director of Evangelism in the ern Minnesota District of The gelical Lutheran Church. After g to Grand Forks, he became or of the ELC Stewardship pro- in the North Dakota District. Foss is also a member of the ational Luther League board and rved as editor of two ELC youth ations.

CORDIA BAND TOURS TH DAKOTA AND MONTANA

Concordia College Band under irection of Leif I. Christianson its two-week concert tour when it presents the home concert at the Concordia fieldhouse in Moorhead, Sunday, January 30. Compositions by Bach, Tschaikovsky, Grieg, Don Gillis, Vincent Terchett, and Samuel Barber will be presented by the band while on tour.

Professor Christianson is the fourth generation of band directors in his family. He studied at the Royal Conservatory in Oslo and was granted the Master of Music degree by MacPhail School of Music.

The two-week tour itinerary is as follows: January 31, Valley City and LaMoure, N. Dak.; February 1, Edgeley and Enderlin, N. Dak.; Feb. 2, Steele and Bismarck, N. Dak.; Feb. 3, Underwood and Stanley, N. Dak.; Feb. 4, Culbertson and Sidney, Montana; Feb. 5, Plentywood, Mont.; Feb. 6, Malta and Glasgow, Mont.; Feb. 7, Scobey, Mont., and Crosby, N. Dak.; Feb. 8, Mohall and Bottineau, N. Dak.; Feb. 9, Rugby and Kenmare, N. Dak.; Feb. 10, Grafton and Hillsboro, N. Dak.

CAMPUS NEWS NOTES

Under the sponsorship of the Louis and Maud Hill Foundation, Dr. Arthur H. Compton, physicist and former chancellor of Washington University, St. Louis, arrives on the St. Olaf College campus on January 31 to deliver a series of six lectures under the theme: "The Winning of Freedom." Dr. Compton combines a wealth of international experience with a humanistic spirit when he approaches the problem during his 1955 lectureship at St. Olaf. First lecture of the series is scheduled for Tuesday evening, Feb. 1, at 7 p.m. in Boe Memorial Chapel.

The six lectures deal with the relation of science to human affairs. The series aims to show how the individual together with the modern social order can best adjust to the new condition of life presented by growing science and technology.

The titles of the six lectures, the last of which is March 3, are: "Science and Human Goals"; "Human Values in a Technological Society"; "Economic Potential and World Population"; "Cooperation in a Free Society"; "The Obsolescence of War"; and "How Can Freedom Win?"

■

Pacific Lutheran College debaters won sweepstakes honors in a junior division forensics tournament held at Seattle Pacific College, Seattle, Wash., on January 7 and 8. Deyrol Anderson, Eatonville, Wash., freshman, led the 28-person junior team with a first in oratory and a second in radio speaking. Anita Schnell, Kennewick, was first in extemporaneous speaking; and Beverly Sveningson, Burlingame, California, was second in after-dinner speaking. Fifteen Pacific Northwest colleges and universities competed.

■

Professor Oivind M. Hovde, head librarian at Luther College, was recently installed as president of the Iowa Library association. The association has a membership of approximately 1,500 members representing college and university, high school and elementary, public, city, county, and hospital libraries throughout the state.

■

One of sixteen co-eds writing in the January issue of Mademoiselle magazine, explaining their choice of colleges under the title, "Because It's the Best One for Me," was Carol Fickett, junior English major at St. Olaf, from Chicago. The writers were selected from throughout the country.

Carol wrote: "I wanted a co-ed liberal arts education with Christianity as its center. St. Olaf is small enough to know you, large enough to serve you. I know it will equip me to lead an active and meaningful life in my church and community. . . ."

Here and There on the Christian Front

Edited by Raymond M. Ol

U. N. ADVISOR TO SERVE NATIONAL COUNCIL

RNS Photo

Ernest A. Gross, legal advisor to the United Nations Secretary General and former U. S. Assistant Secretary of State, has been named chairman of the National Council of Churches' Department of International Affairs. He succeeds Mrs. Douglas Horton, wartime commander of the WAVES, who has become a Council vice-president and chairman of its Division of Christian Life and Work. Mr. Gross, a member of the Methodist Church, was a U. S. Assistant Secretary of State in 1948 and a U. S. delegate to three sessions of the U. N. General Assembly. He also has served as legal advisor to the State Department and to the U. S. delegation to the International Labor Organization.

JONES EXPECTS FEWER MISSIONARIES TO INDIA

Dr. E. Stanley Jones is of the opinion that India will probably reduce the number of American missionaries permitted to work in that country to about half the present total. In expressing this opinion he added, "I don't believe that India is fundamentally anti-missionary. It is simply that the number of missionaries in India has risen sharply since the end of World War II from about 3,000 to almost double that number, and I think this has worried some Indians who are very sensitive about their new freedom and national independence."

The expected reduction is being brought about by the Indian government through limitations on the number of visas issued to new missionaries applying for permission to enter the country. He predicted that the number of Americans doing mission work in India ultimately will be cut back to the pre-war figure of 3,000 or possibly less.

"Indian officials have to be shown that there is a definite job to be done by a prospective missionary and that his services cannot be performed by anyone else before they will issue a visa now," the veteran missionary said.

Dr. Jones pointed out that some of the difficulty is due to the activities of missionaries from Protestant "fringe groups" who have recently come into the field, creating a division in the Indian Christian community. He said that Indian officials' complaints center on four charges: that the missionaries do not "foster loyalty to India," that they engage in politics, that they use material inducements to win converts among low caste Indians, and that they use terminology which is insulting to India.

WANTS RELIGIOUS MOTTO ON CURRENCY

A bill to require that the motto "In God We Trust" be imprinted on all U. S. currency has been introduced in the House of Representatives by Rep. Charles E. Bennett (D.-Fla.). The motto has appeared on most U. S. coins since 1864 and last year was placed on the three-cent and eight-cent postage stamps of the regular issue. It has never been imprinted on the nation's paper currency. The Congressman said, "There seems to be no logical reason why this motto should appear on our coins but not on our currency. That this has been true so long seems to have been simply the result of oversight."

Congress authorized use of the motto on coins in 1864 but did not require it by law until an Act of 1908 which followed the minting of the 1907 dime, the design of which had omitted the inscription. When Congress passed the 1908 law the question of requiring the motto on currency was discussed but no specific action taken.

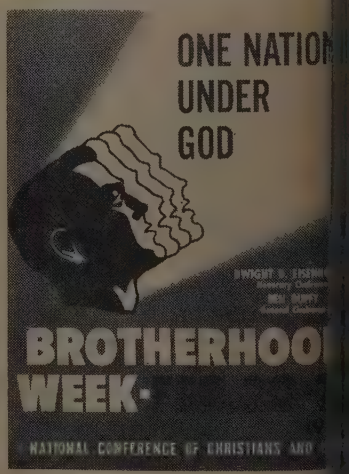
BLUEPRINT FOR UNION

There is in existence a detailed b print for union for American Pro tant Churches, according to an "in mation" report prepared by the C mission on Church Union of Methodist Church. The blueprint been submitted to denominational l ers for their consideration on an formal basis, to permit its study.

The Methodist commission ca the project the most complete bluep for a united Church ever conside by American Protestantism. E though it should not eventuate union, it is considered by the com sion to be one of the "great pap in the history of the Protestant m ment.

The plan was worked out by Joint Conference on Church Union interdenominational group formed 1949 at Greenwich, Connecticut. O inally, the plan called for a united P

POSTER FOR BROTHERHOOD WEEK



RNS

This official poster will be displayed all the country to promote Brotherhood W February 20-27. This is an annual ob ance sponsored by the National Confer of Christians and Jews. Theme for is "One Nation Under God." Hono chairman for the second year is Presi Eisenhower. General chairman is Ben D president of a New York advert agency.

ınt Church on four levels—the local ırch, the diocese, the regional syn- and the national federation of syn-. The new version is said to incor-ate traditions and systems of Con-gationalism, Presbyterianism, and piscopal" Methodism.

The commission also included in its ort its progress over the past six rs in drawing plans for union of Methodist and Protestant Episco- Churches. It stated that a joint eting of 12 bishops from each ırch is being seriously considered. h a meeting would discuss the issue ntercommunion which many Epis-alians hold to be exclusive rather h inclusive.

Y. PROTESTANTS AGAIN K TO THWART BINGO

the assumption that there must eternal vigilance the Protestant ırches in New York State are again y to become a "vigorous, coherent e to stop the legalization of gam-g in any sheep's clothing guise." ral bills seeking to legalize bingo er the auspices of religious and itable organizations have been in-uced in the state legislature.

he New York State Council of rches has included opposition to bling measures on its legislative ram, along with more curbs on ken driving, a ban on additional or sale outlets, a curtailment of or ads, and stepped up anti-alcohol, narcotic instruction in schools and ers' colleges.

ne general secretary of the Coun-rmed "organized opposition to the ds of legalized gambling an essen-if negative, step in an otherwise ive and determined program of d Protestant action." He called zed bingo, though harmless in ard appearance, "a new tool of nized gambling syndicates which lready been exposed in the nation-ess. We must reject as undemo- and immoral the implication that m of gambling which would con- to be prohibited to the general c as wrong and anti-social, is right proper when conducted by our hes and by moral leaders in our y."

MANY PAROCHIAL SCHOOLS IN NEW ORLEANS

A construction program which will increase the number of Lutheran parochial schools in New Orleans from six to ten has been launched by the Lutheran Church—Missouri Synod. Two of the new schools are already under construction and the other two are in the planning stages. The Rev. Paul W. Streufert, president of the Southern District, said one of the chief problems he has is the procuring of an adequate number of qualified teachers for the new schools.

The Roman Catholic archdiocese of New Orleans, with 130 elementary and 45 high schools, now has the largest Catholic school system in the South, it was announced by Msgr. Henry C. Bezou, archdiocesan superintendent of schools. He also stated that his biggest problem is to find qualified teaching personnel. He said that in 10 years, 40 to 45 new schools have been built in the archdiocese with substantial additions made to existing schools. In this period, parochial school enrollment has jumped from 4,000 to 74,000. He reported that over $12,000,000 has been spent for school construction during the past five years.

WORTHY OF NOTE . . .

Israel's leading movie producing and distributing company has established a research department whose resources will be available to foreign motion picture producers who are planning films with a biblical setting, so that films they produce may be "as authentic as possible." . . . An honorary degree of doctor of theology is scheduled to be conferred upon King Paul of Greece this month by the theological school of the University of Thessaloniki. . . . The youth director of the South Carolina Methodist Conference has reported that 173,769 out of the state's 301,769 young people between 12 and 23, are not members of any church organization, which means that more in this age group are outside the church than are in it. . . . "Attempted evasion" of the U. S. Supreme Court's decision outlawing segregation in public schools has been decried by the Texas Council of Churches in a Message adopted at its annual meeting. . . . An alleged Communist-dominated union, the target of a campaign by Roman Catholic priests, was overwhelmingly defeated in an election for a bargaining agency at the International Harvester Farmall Tractor Works at Rock Island, Illinois.

PRESIDENT HEARS UNION PLANS

RNS Photo

Leaders of the three major Presbyterian denominations in the U. S. are shown with President Eisenhower as they reported to him on the progress their Churches have made toward union. Left to right are: The Rev. William H. Kepler, moderator of the Washington Presbytery, Presbyterian Church in the U. S. A.; Dr. Edward L. R. Elson, minister of the National Presbyterian Church in Washington, where the President is a member; Dr. Eugene Carson Blake of Philadelphia, Stated Clerk of the Presbyterian Church in the U. S. A.; President Eisenhower; Dr. Ralph Waldo Lloyd, moderator of the Presbyterian Church in the U. S. A.; Dr. Wade H. Boggs, moderator of the Presbyterian Church in the U. S. (Southern); and Dr. George A. Long, representing the moderator of the United Presbyterian Church in North America

Correspondence

THE CHURCH MUST HELP AND SERVE THOSE WHO NEED IT

►As one from several generations of Lutherans, I decided to write the correspondence column of LUTHERAN HERALD presenting a need that merits the consideration of every member of our ELC today.

In explanation I am quoting the Ninth Commandment from Luther's Small Catechism: "Thou shalt not covet thy neighbor's house. What is meant by this? We should fear and love God that we may not craftily seek to gain our neighbor's inheritance or home, or get it by a show of right, but *help* and *serve* him in *keeping it.*"

Yes, this is Luther's instruction to his followers. As I have meditated upon the doctrine of our Church, I am profoundly amazed at how badly it has been kept. He gave us a Bible-inspired doctrine incomparable to any other. I dare say, if every Lutheran would live by the instruction of his Small Catechism alone, it would revolutionize the world, destroying the threat of Communism. Why call ourselves Lutherans unless we are willing to live his doctrine?

I know much has been done to further the cause of Lutheranism through the charitable work of our LWA in foreign lands. This we should do, but not at the cost of neglecting our own needy at home. While we are busy salvaging Lutheranism in other lands, our people are thrust upon state and government for support. In the 1930's depression, many hard-working families lost their homes through no fault of their own. There was no help from the Church, which in time of crisis should be ready to meet the needs of both body and soul. Does this inspire faith in the work of the Church? Does it inspire willingness to sup it among the younger generations as they see our neglige

We are living in a world of broadening horizons in e field of learning, and the Church must enlarge its v too, if we are to keep men from losing faith in it. We new and untouched fields right here. Our own mus given our first consideration, if we are to hold what have sought to gain in other lands. I believe this thre nearer to us than we realize, and I feel urged to su my suggestion for an expanded program for our e church body. We have gravely overlooked the need o emergency fund to aid those who have been harasse illness and misfortune. This should be erected without c and it should be set up systematically.

Every week a certain percentage is deducted from checks for O.A.B. If we can give this way to the gov ment I see no reason why we cannot do so to the Ch for our benefit. The O.A.B. is inadequate to meet needs at present prices, and the Church must equip i to help and serve those who need it, in obedience to doctrine.

The fund should serve two purposes: one for emer cies and one as an aid to the needy old people. (T eligible for the latter they should be members and tributors for 20 years.) To be eligible for the fund in e case, it is imperative that our giving be as regular as weekly paycheck. (This would create regular attendar

As a key-word for a new endeavor, may I add P comment to the Church: "Upon the first day of the w let every man lay by him in store, as God hath prosp him, that there be no gatherings when I come" (I 16:1-2).

MRS. RALPH HOLTER
Park Forest, Illinois

The Correspondence page is intended to be an open fo for the use of our readers. The views expressed on this are those of the writers, with which the editor may or not agree. Brief letters on pertinent subjects are invite goes without saying that nothing contrary to the teac of the church will be accepted.

Within the ELC

(Continued from page 102)

JUNIOR CHOIRS IN SAN FERNANDA VALLEY

Junior choirs of five ELC churches of the San Fernando Valley met late in the past year at Central Church in Van Nuys for their first annual Junior Choral Festival. One hundred twenty children sang, under the direction of Mrs. Rudolph Ramseth. The offering received was given to the Sunday school of the newest ELC parish in San Fernando Valley, St. Stephens of Granada Hills.

the remodeling of the chancel narthex of its church. Two forer services are planned after completio the parish unit. During 1954, 195 members were received.

North Dakota

Webster, N. Dak. Scandin Church, a small rural congregatio the Starkweather parish, recently ceived 14 new members, four by a baptism and ten by adult confi tion. Pastor of this parish is the Cecil M. Johnson.

California

Los Angeles, Calif. Conco Church, parish of the Rev. H. Loddigs, was chosen by the prog "Great Churches of the Golden W to be presented in television Jan when the fifth anniversary of the

of its cornerstone was celebrated. entire service was televised from church. This was Concordia's sec- appearance in television within a od of seven weeks, the first being "Light of Faith" program on Nov.

ada

Naicam, Sask. The Naicam parish is being served by Mr. Henry Holte, until recently served the Le Roy sh in the same province.

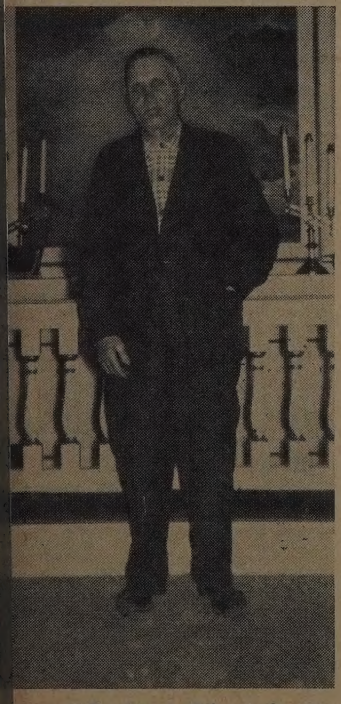
Terrace, B. C. A new church was ntly organized in this city. It is g served by the Rev. Albert S. n from Prince Rupert.

TUARY

Mrs. O. N. Sebo

rs. Anna Myhre Sebo, a life-long ber of Cedar Valley Church, near ona, Minn., died Dec. 19, in her ear. Funeral services took place at church named on Dec. 21, with L. E. Brynestad officiating. She born July 25, 1867, in the Cedar ey community. Her husband, Ole ebo, died in 1939. She is survived by four sons, two daughters, 14 grandchildren, and 15 great-grandchildren.

TREASURER FOR 35 YEARS



Lien of Crocker, S. Dak., at the time last annual meeting of the Crocker h (of the Bradley parish) had served ngregation as treasurer for 35 years, been first elected to this office short- r the organization of the church.

ANNOUNCEMENTS

Wanted: Donation of good books (fiction or reference) for public library just beginning in Lutheran community. For particulars, write the Rev. Robert Cordes, Parshall, N. Dak.

Wanted: About three dozen used Lutheran Hymnaries (in good condition) by Home Mission congregation. Contact the Rev. Vernon Keszler, Langdon, N. Dak.

District presidents, pastors, and parishes who may desire Seminary student help during the summer vacation, are asked to write about this matter to Lutheran Theological Seminary, Como Ave. and Luther Place, St. Paul 8, Minn.

CHANGES OF ADDRESS FOR PASTORS

R. G. Borgwardt, 12th and Dakota Sts., Sioux Falls, S. D. 2-15-55

G. R. Estrem, Pelican Rapids, Minn. 1-7-55

Norman L. Hammer, 212 2nd Ave. S. E., Watertown, S. D. 12-1-54

Ole Helland, Shepherd, Mont. 2-1-55

J. O. Jovaag, Springfield, Minn. 1-10-55

S. L. Tallakson, Boyceville, Wis. 4-1-54

A. T. Tjornhom, 506 Mill St. S., Fergus Falls, Minn. 3-1-55

N. B. Ursin, 2800 Cleveland Ave., Racine, Wis. 1-11-55

K. B. Vaaler, Albion, Neb. (Temp.) 2-1-55

John L. Johnson, Casilla 1334, Cuenca, Ecuador.

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

Half section, 250 acres under cultivation, for sale 50 mi. from Edmonton, Alberta, Canada. 3 mi. from good town with Lutheran church. Fair buildings with electricity installed. Price, $11,000; some terms. Less for all cash. 398-1A

Good 120 acre farm for rent or sale. Full set of buildings. Becker Co., Minn. 398-2A

Nice 85 acre farm with modern house, new barn, silo and several other good buildings for sale in Benton County, southeast of Foley, Minn. 398-3A

For sale—200 acre farm, good soil and modern buildings. Close to ELC church. On mail, school bus and milk route. Good gravel road. Located in the Red River Valley in Clay Co., Minn. 398-4A

120 acre farm for sale in Goodhue County, Minn. Good land and full set of buildings. Lutheran community. 398-5A

160 acre farm for sale in Western Minn. Excellent land in very fine community. Good buildings and road. Possession March 1st. 398-6A

For sale—88 acre farm in Ottertail Co., Minn. Very good soil, house and fair buildings. Immediate possession. 398-7A

Small town property for sale in Rolette Co., North Dakota, on the Soo line. Three lots, 5-room house, barn for 5 cows and calves, hen house. Lutheran churches. Price, $2,700. 398-8A

6 acre irrigated farm for sale in Willamette Valley, Oregon. Lutheran community, close to town and school. Elec., phone, 6-room modern house, other buildings. On paved highway. Lots of shrubs, flowers, fruit, berries and nuts. 398-9A

For sale—125 acre farm in north central Wis. About 95 acres cultivated, balance woodlot. All level land. Good buildings. Near grade school and ELC church. On high school bus line and mail route. May be bought with or without personal property. 398-10A

120 acre ideal dairy farm, 50 acres under cultivation, for sale in Bayfield Co., Wis. Very good buildings. Modern 7-room house, hot and cold running water. New barn, 34x64 ft., and other buildings. 2 miles from town. On school, bus and mail routes. 398-11A

For sale—120 acre dairy farm in heart of Wisconsin's fishing and hunting country. Excellent corn and alfalfa soil. Modern 3-bedroom home, with automatic pressure system to house and barn. On R. F. D., milk and school bus route; ¼ mi. to blacktop. Will sell with 16 cow herd, 12 heifers, complete line of machinery for $13,500 or $8,000 for farm. Terms to reliable party. 398-12A

Good 120 acre dairy farm for sale in Western Waupaca Co., Wisconsin. Good buildings, grade A milk house. Some machinery, 20 cows. Several head young stock. Elec., near rural and high schools. Lutheran church and cheese factory. 398-13A

20 acres for sale in Goodhue Co., Minn. No buildings. On blacktop road. Very good location in Lutheran community. 398-35A

Homes

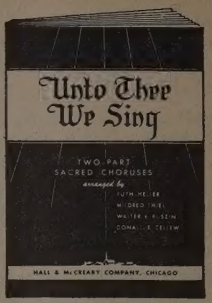
Three bedroom home, 7 rooms and bath in all, for sale in La Salle Co., Illinois, one block from main street in thriving city of 4,500. One story, all modern with gas heat, full basement, large shaded lot, close to ELC church. Owner moving to country. Priced right. 398-14B

New Treble-Choir Collection...

Unto Thee We Sing

Arranged by Heller, Thiel, Buszin and Sellew

The two-part treble choir will find this book a valuable source of easy but excellent sacred music. Here, carefully arranged so that it lies in comfortable voice range, are 28 numbers for use throughout the church year. Most of the numbers are suitable for duets. Every number is provided with a simple, colorful accompaniment.



60c

Augsburg Publishing House, Minneapolis 15, Minn.

Businesses

63 acre farm and resort for sale in Becker Co., Minn., 5 min. from resort city. 8 modern housekeeping cottages in fine condition; very good equipment. 34x40 boat house with 11 fine boats, 70 ft. steel dock, 3 motors. 4 beautiful young horses with riding equipment. 1,200 ft. beach with extra vacant lots. Complete modern farm buildings, house with automatic oil heat; TV. Everything for $35,000. Will not be shown after May 15. 398-15C

For sale—Complete dry cleaning establishment in good territory available at once. Only plant in town. Good opportunity for right person. Living quarters for family available. Fine school in town and active church. Brown Co., South Dakota. 398-16C

Well established grocery, drugs, with cafe for sale in small Lutheran village in southwestern Minn. Modern living rooms upstairs. $11,500 for building, fixtures and about $4,000 for stock at inventory. Owner retiring. 398-17C

Garage for sale in fine Lutheran community near Rochester, Minn. Well established business. Car agency available. $12,000; building optional. Owner retiring. 398-18C

New two stall, four pump gas station for sale in suburban Minneapolis on a rental basis. Stock and equipment $3,000. 398-19C

For sale—Hotel, beautiful brick structure. 30 rooms plus apartments. Ideal man-wife layout. Lutheran community. Dodge County, Minn. Price, $55,000. 398-20C

Variety store for sale in southeastern Minn., near Iowa line. Opened four months, very good for man and wife. ELC church. 398-21C

FOR RENT

Room for rent in South Minneapolis for two girls. Near ELC churches and bus line. With kitchen privileges. 398-22B

Widow wants to share home with couple; employed or retired woman. Located near Church of the Good Shepherd and Mt. Olivet Lutheran Church in Minneapolis. Conveniently located to transportation. 398-23B

Cafe for rent in small Lutheran town where business is established. Seats 50. Fine opportunity for ambitious couple. Rental, $45 per month. 398-24C

WANTED TO BUY

Rooming house in the Cody or New Castle, Wyoming area wanted to buy, rent or manage. 398-25C

POSITIONS WANTED

Young woman would like position as maid, housekeeper or nurses' aide in a children's home or other institution. 398-26D

General housework, care of children or practical nursing wanted by experienced woman. Prefers Minneapolis, but will go elsewhere. 398-27D

Woman wants work on farm in Dane Co., Wis. preferably, assisting with cooking or other work in the home, in exchange for board and room for herself and three boys, ages 7, 8½ and 10, during summer months. All in good health. Can furnish good references. 398-28D

Lutheran couple with boy of school age would like employment where both could work. Husband somewhat handicapped from Polio. Can furnish good reference. 398-29E

HELP WANTED

Housekeeper wanted on farm home in southern Minnesota for widower with three children, ages 2, 4, and 6. More for home than wages. 398-30F

Elementary teacher wanted in rural school in north central Montana. Must be qualified with references. Salary of $3,000 with nicely furnished living quarters and utilities paid. School has superior rating. Active, friendly community with Lutheran church close by. School term of 180 days beginning early in March. 398-31F

Married couple wanted on farm in Wisconsin. Separate house, good wages. Must be reliable. 398-32G

Elderly man, Lutheran and in good health, wanted on lake farm home in northern Minn. More for home than wages. No dairy, but some livestock. No field machine work expected. Should be handy with carpenter and repair work. Give particulars, wages expected in first letter. 398-33G

Opening at once for dentist in northeast South Dakota. Former dentist retired. Good office available and living quarters can be provided. Very good community and location. Excellent schools, college within driving distance. 398-34G

In Loving Remembra

Memorial Wreaths—ELC

And I heard a voice from heaven sa
Write, Blessed are the dead who die i
Lord from henceforth: yea, saith the S
that they may rest from their labors; for
works follow with them. Revelation 1

In loving remembrance of dear one
parted, the following gifts for the fu
ance of the Kingdom of God have
given.

From November 15 through 19, 1954

Rogstad, Anna, Houston, Minn., $7.
Root, O. R., Superior, Wis., $7.
Sandberg, Mrs. Eileen, Superior, Wis., $1.
Schneider, Herman, Superior, Wis., $10.
Schurter Sr., Wm., Superior, Wis., $1.
Sethre, A. I., Detroit Lakes, Minn., $8.
Shellum, Mrs. Ole, Superior, Wis., $3.
Shurson, Susie, Kanawha, Iowa, $66.
Silness, Rev. E. T., Fargo, N. Dak., $10.
Skotheim, Tobias, Inwood, Iowa, $5.
Smith, Alfred, Superior, Wis., $25.
Stafne, Ole, Prairie Farm, Wis., $2.50.
Steffenson, Mrs. Florence, Superior, Wis., $1.
Steinke, G., Pierre, S. Dak., $3.
Stende, Thos., Ulen, Minn., $15.
Tangen, Mrs. Martin, Northwood, N. Dak., $1
Tennison, T. A., Houston, Minn., $26.
Thiel, Arthur, Ames, Iowa, $3.
Thorson, Mrs. Cora, Newark, Ill., $20.
Tonsager, Robert, Lakeville, Minn., $11.
Tont, Mrs. N. C., Superior, Wis., $1.
Twedt, Ed., Florence, Minn., $73.
Twete, Margaret, New Effington, S. Dak., $14.
Ullestad, Elmer, Ames, Iowa, $19.
Varholdt, Mrs. Ted, Arena, N. Dak., $10.
Versdahl, Mrs. Elmer, Winger, Minn., $2.
Vogel, Mrs. Dave, Proctor, Minn., $11.
Wertjes, Miss Linda, Frost, Minn., $37.
Wick, Mrs. Carrie, Superior, Wis., $20.
Wierson, Elma, Roland, Iowa, $22.
Wilson, William, Houston, Minn., $1.
Wollertson, Mrs. Ingman, Shelly, Minn., $5.
Yeska, Fred C., Zumbrota, Minn., $15.

Omission of September 1, 1954

Langle, Mrs. I., Pine River, Minn., $20.25.

From November 22 through 26, 1954

Aasved, Mrs. George, Butte, Mont., $5.
Akre, Mrs. Martin, Wildrose, N. Dak., $10.
Amdahl, John, Stanley, Wis., $20.50.
Anderson, Mrs. Martin, Fargo, N. Dak., $1.
Anderson, Robert, Iola, Wis., $2.
Andreason, Art, Ossian, Iowa, $5.
Baland, I. H., Dallas, Wis., $44.25.
Behnke, Robert, Pulaski, Wis., $10.
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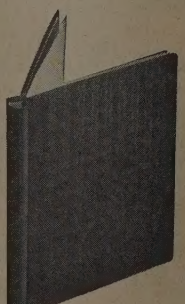

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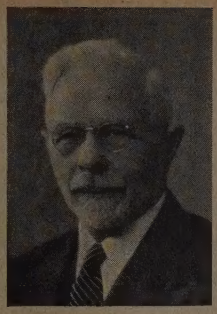

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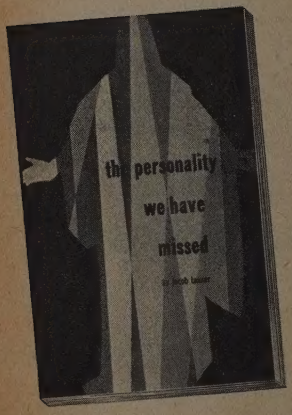

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